26027

A DISPLAY OF DVTY,

Deckt with ſage Sayings, pithie Sentences, and proper Similies.

Pleaſant to Read, delightfull to Heare, and profitable to Practiſe:

By L. WRIGHT.

Good nurture leadeth the way vnto Vertue, and diſcreet behauiour plaineth the path to felicitie.

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26027

To the right worſhipfull, moſt *valiant, and famous, Thomas* Candiſh Eſquire:

L. Wright wiſheth all happineſſe in this life, *and in the world to come, to ioy with Chriſt* in felicitie for euer.

HAuing long deſired (as duetie binds mee Right Worſhipfull) to make knowen my gratefull minde, not onely to the Right Worſhipfull your good Father of late memory (who, during his naturall life, was to his Prince, a faithfull, true, and loyall ſubiect: to his country, a righteous and fauorable iuſtice: to the Goſpel of Chriſt, a godly and zealous profeſſour: to all good men, a gentle and louing benefactor: and to mee, a ſure and ſpeciall friend) but alſo to your ſelfe, whoſe wonted curteſies, and friendly countenance euen from your childhood, hath mooued mee (for want of better) to dedicate vnto your Worſhip this little Booke, as a true token and teſtimonie of the faithfull and harty good will I haue alwayes borne to you, and your honſe, and ſhall during

during life: contayning certaine necessary rules, touching both Christian dutie, and ciuill courtesie, profitable to many, delightfull to some, and offensiue to none: but curious Momus, disdainefull Zoilus, and fleering sycophant whelps, who with the bleare-eyed Owle, beeing blinded with malice, blush not to accuse euen the bright sunne-shine in others, making euery straw, a stumbling-blocke, euery moale-hill, a mountaine, and euery Vertue, a Vanitie: beseeching your Worship, to accept it as willingly, as I offer it faithfully. Thus resting with this perswasion, that the noble minde is alwayes more courteous, to wincke at a fault, and take things in good part, than the baser sort, I humbly take my leaue.

To

26027

To the Reader.

IT is no great wonder, though all the world be infected with vice, set vpon vanitie, and growen out of order (gentle Reader) seeing *Democritus* hath his mansion in the market, and his chaire at euery corner of the streete: whose laughter at follies, doth so greatly incourage, strengthen, and confirme the riotous excesse, and intollerable outrage of witlesse youths, wilfull wild-heads, and idle vnthrifts in this our careless age: as the continuall teares of sorrowfull *Heraclitus*, lamenting their miserie, can small preuaile to reforme or amend them: who much like riuer Trouts, alwayes swimming against the streame, or Kestrels flying against the winde, despise their duty, reiect the rule of reason, and condemne the wholsome doctrine of their elders, of whom they might, at the first hand, haue bought counsell good cheape, till afterwards being beaten with the sharp twigs of their owne rod, and plagued with the rash conceits of their owne braine, are constrained

Democritus did alwayes laugh, and *Heraclitus* weepe at the follies of men.

Ruine is the end of voluptuous appetite.

strained to buy wit with woe, and had-I-wist at an vnreasonable price. Experience, in whose Schoole my selfe haue bin too long a learner, in sowing the wilfull seedes of fantasie, and reaping the witlesse fruits of folly, till repentance had taught me (though too late) to leaue, and loathe my former liked life, and with patience perforce, to beare the penance of my tender yeeres mispent. Whereupon as one alwayes more willing, than able to profit my Cuntry, and pleasure my friends, I haue taken occasion to pen this little booke, contayning both profitable rules for the instruction of youth, and sound reasons, for reformation of age: presuming, that for as much as my chiefe intent and purpose (what in me lieth) is to beate downe vice, and further vnto Vertue: to help all, and hurt none: that the best sort, in charitie, will take my simple meaning in good part, as I haue alwayes desired: and as for the euill disposed, whoneither haue grace to doe well themselues, nor honestie to speake well of others, I will patiently beare their malice, which I neuer deserued.

Time past may sooner be repented, than recalled.

Prou. 10 32.

Vale in Christo.

L. W.

26027

Want of Gouernment in age, *hath bred want of Dutie* in Youth.

So youth by law of Nature, are bound to honour, reuerence, and obey their ancients, whose steps, either in good or euill: they are most apt and ready to imitate: so are elders bound in duty and conscience, by doctrine, counsell, and example of life, to traine vp youth in vertue and honestie. The fattest soyle without husbandrie, is sone ouergrowen with weeds: and the aptest wits without gouernement sone corrupt with vice. An vntamed horse (saith Salomon) will be hard: and a wilfull child will be wanton. The occasions for youth to yeeld vnto vices are many: their bloud doth naturally stirre them, their flesh doth prouoke them, sensualitie doth allure them, the world doth blind them, & Sathan himselfe doth tempt them. And as it is naturall in the younger sort, to commit follies, so is it dutifull in the elder to correct and amend them. Parents, by nature, Maisters, by charge, neighbors, of common curtesie, and all men, of humanitie. He that spareth the rodde (sayth the wise man) hateth his sonne: but who so loueth him, doth hold him euer in nurture. Giue him no libertie in his youth, nor excuse not his folly (saith Iesus Sirach) Bow downe his necke while he is young, lest he ware stubborne, and giue no more force of

Coloss. 3.20. Ephe. 6. 1,2,4. 1. Pet. 5.5. Prou. 6.13. Pro. 13.18, 24. Eccle. 30.8,9. Deut. 21.11, 12. Eccle. 30.10, 11. Hebr. 12.8. Prou. 23.11, 12. Prou. 13.18, 24. Eccle. 30.11, 12.

thée. What manner of children shall be borne, lieth not in mans power, but to bring them vnto goodnesse, by vertuous education, that lieth in mans power: and therefore God doth impute the wickednes of the children, to the negligence of the parents: so that loke how many vices the father hath suffered in his childe in youth (if with Heli he breake not his necke before) so many sorrows shall afflict himselfe as a due punishment in age.

1.Kings.4.26.

Such was the lawes in times past, that if any dishonest or vnsemely thing chanced to be committed, in the presence of an Elder without reprehension, he was counted an enemie to the common wealth, & his negligence sore punished.

Cicero, making an Oration against Salust, said thus vnto his sonne, Though thy father had neuer done more euill (quoth he) yet did he greatly iniurie the common wealth, in leauing such a sonne as thou art. By Moses law that stubborne & disobedient son, that would not harken to the voyce of his parents, was brought forth, and accused before the Elders, and stoned to death. By the statutes of Rome called Falsidia, the first offence in the child was pardoned, the second sore punished, and for the third he was banished.

Deut.21.11, 12.

Then was youth kept in order, obedience, and dutie, and made more account of their fathers blessing, then their grandfathers inheritance. The blessing of the father (saith Iesus Sirach) vpholdes the house of the sonne, but his curse bringeth vengeance, pouertie, and destruction. But such is the miserie of our time, that Elders, for the most part, are so greatly infected with al maner of wickednes, especially with such an vnreasonable rage of couetousnesse, multiplying of riches, and increasing of patrimony, accounting an ounce of dignitie more worth than a pound of honestie: desiring rather to liue without vertue, than die without money: hauing more regard to the swimming of their sonnes, then the sinking of their soules: and commonly, the wisest men be fondest fathers, that when for very age, not only the pleasures of this life, but also life it selfe, is ready to shake hands, and bid

Eccle.3.2,5,8.

Hell may lament, and heauen reioyce, when old men cease to be couetous.

them

26027

them adew: Yea, if the graues could speake, they would call them and say, it were high time to depart this life, and come dwell in them, and yet in the whole race of their former yeares, haue left to their posteritie no example of any goodnesse, but rather of vice and infamie: whereby our countrie is growne rich in treasure, but poore in vertue. It may aptly be said vnto England now, as Marcus Aurelius sayd once to Rome, Oh Rome (sayth he) I weepe not to see thy houses decayed, nor thy streets lie vnpaued, nor thy timber consumed: but I weepe to see thee so void of wise fathers, obedient children, and good vertuous people. It is commonly seene where riches are honored, there vertue is despised: for great riches cloketh vices, and carrieth light heads into presumption: and therefore, as parents abound in wealth, so children abound in wickednes: such as be left rich by their fathers, will become often richlesse by their owne will: and such as haue liberty in youth to liue as they list, want list in age to liue as they should.

Their heads deckt with gray haires, & their hearts infect with wickednesse. Where elders are dissolute, and past grauitie, there youth are shameless, & past grace. Psalm. 49. 6. Luke 12. 20. Psalme 52. 7.

Age, no doubt, is an honorable thing, notwithstanding, except their wisedome, knowledge, and experience of vertue be conformable to their ancient yéres, so as after the flowers of youth, their fruites of good liuing may appeare to the example of those that follow: they deserue not that reuerent title and estimation due to their calling. Whose wilfull negligence in not doing to youth, that in power they might, and in dutie they ought, hath bred such contempt, to cast off the yoke of obedience, and dishonor them in age. We dayly see the miserable father with great trauaile, carefull studies, and broken sléepes, to scrape and heape together what possible he can, to honor his child: who hauing his purse full of money, and his head full of folly, consumeth it in vice, ryot, and prodigalitie, to the fathers infamy: and so by Gods iustice, the prodigall sonne doth scorne the carefull sighes of his couetous father: whereby the prouerb is verified, that riches got with craft, are commonly lost with shame.

Wisd. 4. 9. Eccles. 25. 6, 7, 8.

Iob 11. Psalme 73. Ierem. 12.

1.Kings.4.26. 1.Kings 2.15. 21,24. Prou.5.11,12

And thus the negligence of age, and folly of youth, breeds in the end, a double woe to both: the one ending in sorrowfull griefe, the other in lamentable miserie.

Yong men should studie to liue, and old men to die. Eccles.5.9.

A dutifull sonne following the honest steps of a good vertuous father, the same God that blessed the one, will prosper the other: but being inclined vnto vice & naughtinesse, his fathers gift is rather a meane to hasten his destruction, then help to prolong him.

How much are children bound,
Their parents for to loue:
Which vnto vertuous ground,
Their pregnant wits do moue.
So that in youth they get,
The treasures that shall stay:
When fortunes flitting net,
With waues will weare away.

The right steps vnto learning are thus orderly linked together: first, aptnesse by nature, secondly, loue of learning, thirdly, obseruing of right order, and fourthly, a constant minde without new-fangleneſſe.

Where nature is toward, let nurture helpe forward.

Aptnesse, knowledge, and vse, in time, bringeth perfection in all things. The first is the gift of nature, the second commeth by learning and studie, and the third, by diligent practise.

A vertuous age asketh a diligent youth.

Where youth is voide of exercise, there age is voide of honesty. No fruites in harueſt, without blossomes in spring.

WHere Lady Vertue is imbraced, she is curteous, gentle, and easie to be intreated: a sure professed friend to all such as willingly desire, imitate, and vse her: whose propertie is to fauour and follow, not the stubborne, but the obedient: not the fickle, but the fixed: not the idle, but the diligent. Loke where she is esteemed, there diligence in youth is alwayes allowed: no treasure without trauaile:

26027

trauaile: no gaine without paine, nor learning without labour. And therefore he is likened to a tree, hauing sweete fruite, but a sower rote: He that will carry a Bull with Milo, must carry him a Calfe also: and hee that will haue hearts-ease, must needes haue some arse-smart with all hearts-ease. Our elders did very aptly compare Time to a man with a bauld head, hauing a locke of hayre before, to signifie that if it be once past, he cannot be catched hold vpon, or pulled backe againe: hauing also a paire of wings to signifie his speede, and swiftnes away, and with a sythe in his hand, like a mower, fetching his stroke, in token that he is neuer idle, but alwayes working. A diligent youth bringeth forth a learned age, a ioyfull life, and a happie death: but experience hath taught me, and reason beareth witnesse, that to counterfeit vertue, and seeme learned, when planting time is past, except great paines, it bringeth small profite: but to be vertuous and learned in deede, craueth labour at the first, and yeldeth fruit with pleasure at the last. *Dulcia non meruit qui non gustauit amara.*

Of Idlenesse.

IDlenesse is called the mother of ignorance, the nurse of vice, the pillow of Satan, the image of death, and ground of all mischiefe: it maketh heauie hands, lumpish leggs, beastly bellies, drowsie pates, and witlesse wils.

The foules of the ayre were made to flye, the fishes of the sea to swimme, the beastes of the field to trauaile, and man to labour. As soone as Adam was created, to auoyde idlenesse, he was set to dresse the garden. After his fall it was sayd vnto him: in the sweate of thy face shalt thou eate thy bread. Noah planted a vineyard: Iacob, Moses, and Dauid, kept sheepe. The vertuous woman in the Prouerbs eate not her bread with idlenesse, she was vp earely and late, labouring gladly with her hands, she occupyed wooll and flaxe, layd hold vpon the distaffe, and put her fingers to the spindle. Genesis 3. Prouerb. 31. Prouerb. 28.

ſpindle. In the common-wealth of Iſrael, euery degrée had his duty and office appoynted, and no idle ſtate alowed. Foꝛ idleneſſe, the Loꝛd rained downe fire and bꝛimſtone vpon Sodom and Gomoꝛ. In the Pꝛimitiue Church it was ſoꝛe puniſhed. Amongſt the ancient Romans, no man was ſuffered to walke in the ſtrætes without the tole in his hand, whereby he got his liuing: and if any mans lands were left vnplowed oꝛ huſbanded accoꝛding to the cuſtome of the countrie, it was by law confiſcate. The Egyptians were ſeuerally examined once a yeare, how they liued, and ſpent their time: and bæing found idle, were puniſhed with death. The Indians ſo greatly deteſt idleneſſe at this day, that euery family are ſtraightly examined beſoꝛe dinner: and onely thoſe which haue deſeꝛued it by labour, ſuffered to eate: and the reſt conſtrayned to faſt. Ye that tilleth his land (ſaith Salomon) ſhall haue plentie of bꝛead: but he that followeth idleneſſe ſhall haue pouertie. Ye that will not labour (ſayth the Apoſtle) let him not eate.

Ezech.16.

Aulus Gellius lib.3.cap.2.

Prouerb.28.

Prouerb.10.4.

2.Theſſ.3.10.

Euerie creature vnder heauen, putteth man in minde to eſchew idleneſſe, and labour foꝛ their liuing: the Bée in gathering her honny, the poꝛe Flie in pꝛouiding her ſuſtenance in an olde hollow rœde: the Moꝛmouſe in hoꝛding vp victuals foꝛ himſelfe and his aged parents: the Emmet in toyling all ſummer to make merry in winter: the Spider in weauing his nets to catch his pꝛey: the Conny, in digging his houſe to dwell in: the trœs, in yœlding their yearely fruites: the waters, in ebbing and flowing: and the Sunne, Moone, and Starres, in continuall mœuing. The Hoꝛſe yœldes his backe to the burthen: the Oxe his ſtrength to labour: and the Sheepe his fleece foꝛ cloth. But hée that ſpends his time in idleneſſe, without trauaile of bodie, oꝛ exerciſe of minde, is to his enemies a mocking-ſtocke: to his friends a ſhame: and to the common wealth a burthen: and theꝛefoꝛe vnwoꝛthie to liue vpon the earth.

Prouerb.30.

Thus

26027

Thus practise brings experience,
Experience knowledge gaines:
Where idlenesse hath euill conceits,
And loueth to take no paines.
Then toyle in youth whilst health doth last,
And rest in age when strength is past.

Art, fortitude, and ciuilitie,
Are the right notes of true Gentilitie.

AS a liuing creature, endewed with reason, hauing aptnesse by nature to speake, laugh, and goe vpright, is called vir, a man, of this word virtus: Euen so a courteous, sociable, and well disposed mind, planted in a superior degrée, where wisdome and policie is ioyned with a valiant courage, maketh him generosus, or nobilis: which commeth of nosco, to know: signifying a man in knowledge, valure, and ciuilitie, notable and famous. Socrates béing asked what is Gentilitie? Answered, Animi corporisque temperantia. Aristotle thought him a right Gentleman, who estéemed it most glorious to giue, and a staine to his honor to take. Plato calleth him a Gentleman, who is adorned, not with others, but his owne vertues. *Vir*, of *Virtus.*

It is required in a Gentleman, to be in life and conuersation, well gouerned: disdayning with a valiant minde to become subiect to vice, or infected with villanous manners: to be iust & faithful of promise: patient in suffering wrongs, and apt to pardon iniuries without reuenge: milde and reuerend in countenance, courteous and gentle in spéech, and sober and ciuill in behauiour. Prou. 15. 34, 35, 36. Iob 1. 11.

To his superiours, humble and lowly as a seruant: to his elders, obedient and louing as a sonne: to his equals, familiar and tractable as a brother: and to his inferiours, charitable and friendly as a father. Remembring that as the wild Hart, is made tame by watching: the stubborne Asse by beating: and the couragious Horse by féeding: so Rom. 13. 7. Eccles. 4. 5, 6, 7. Acts 10. 1, 2.

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our countrymen of England, being a people, though bound by law, yet frée by nature: are more apt to yéld obedience and dutie, for loue of vertue, then feare of punishment. And more easily gouerned by friendly courtesie, then forcible crueltie.

The honorable title due vnto vertue, is of many desired, but of few deserued: for as that small number, endewed with honest nature, and ciuil disposition, repose their chiefe pleasure and delight in learning and knowledge: so the greatest number of all degrées, do set their whole felicitie in wealth and worldly vanitie: to whom vertue séemeth as tedious, as to good men vice is irkesome.

Eccles.37. Eccles.22. To speake of valure, to the faint-hearted: of charity, to the vnmercifull: of courtesie, to the churlish: or of wisedome, to the foolish: is much like, as the telling of a tale vnto one that is heauie aslæpe: who being awaked, asketh what is the matter. Scarlet hath no colour, to him that séeth it not: the Emrald is of small price to him that knoweth it not: and arts of little account, to those that haue them not. Notwithstanding, though pearles cast before swyne, finde but swynish entertainement: yet of the goldsmyth they are estéemed in their kind most deare and precious: so in the iudgement of the wise, no riches comparable to a vertuous minde, endewed with good nature: no treasure to a well ordered life, furnished with good learning: nor pouertie to ignorance, vice, and infamy. He that knoweth not that he ought to know (sayth the Philosopher) is like a beast amongst men: hée that knoweth no more then is nédfull for himselfe, is counted a man amongst beasts: but he that knoweth that is nédfull to be knowen, séemeth rather a God amongst men.

Exod.4.24. Psalm.82.6.

It appeareth that in times past, learning was proper to the ancient race of Gentlemen onely: who changing their trapt Mules, into bard Horses: silken coates, into arming corslets: golden hats, into stæled helmets: Venus lutes, into Marses trumpes: and dauncing in chambers, into marching

26027

marching in the field: did valiantly winne their armes by force of lance, push of pike, and dint of sword: hauing both their bodies practised with marshall might, to conquer in warre: and their mindes furnished with arts and policie, to gouerne in peace. But through the careless negligence of their posterity, spending their time, and consuming their patrimony in idlenesse, ryot, and sensuality: yelding occasion for their enemies to laugh at their folly: their friends, to lament their miserie: and those that honored their ancesters for their vertues, to abhorre them for their vanitie: it is now left for a prey to the meaner sort. Amongst whome, though some be found in disposition and behauiour, more charitable, honest, and vertuous, (than many) by birth of ancient parentage: Yet the right nature and condition of a courteous ciuill Gentleman, is seldome found in a base soyle. Whereby it commeth to passe, that the naturall imps of ciuill courtesie, in whose predecessors, the right image of honor and vertue did shine: fall daily in subiection, to a sort of churlish Nabals, and grædy couetous money-mongers: whom blind fortune, (by the misery and spoyle of others) hath newly aduanced, from Cart vnto Court: smelling neither of chevalry, nor almost of humanitie: but rather like grædie kytes, sæking continually to prey vpon simple innocent doues: or Demosthenes hungry flies, that pickt the pore galled Asse to the hard bones. Whose manners are much like Alexanders horse called Bucephalus, that being vnharnessed, would gently suffer his kæper to ride him: but fæling himselfe once furnished, with princely saddle, golden bosses, and costly trappers: would proudly prannce, snuffe, and snort in great disdaine: suffering no man to come nære him, but the king himselfe.

Being waited vpon by three dogs, Follie, Fancie, and Flatterie.

Pro. 18.17, Esay. 52.8.

Pro. 15. 27. Pro. 18. 13.

In whom it plainely appæreth: that as a leaden sword in a golden sheath: a hogges snowt with a golden ring: a scabd shæpe, in a golden flæce: or a rauenous wolfe in a Lyons skin: Such is a crabbed and pœnish condition, furnished with artes, titles, and qualities of a Gentleman.

Liberall sciences are most meete for liberall men, and good Arts for good natures.

As for wealth without vertue, it is likened to a sword in a mad mans hand. Yea the vilest devices, are the readiest meanes to come by wealth, which ought not to loke Honor in the face. And personage or noble lynage, without wealth or wisdome, is compared to a tree flourishing with fayre græne leaues without fruite: or a stately carued Image, without life: or a painted fire against a wall, without heate: it small preuaileth the Iewes, to boast themselues to be Abrahams children, being degenerate from the faith and maners of Abraham. It is better (sayth Chrysostome) for the parents to boast of their vertuous sonne, than the sonne to vaunt of his noble Parents. And therefore such as couet to excell in honor, must labour to exceed in vertue: or else the higher their calling is seated by fortune, the deeper will their fall be, ouerthrowen by their follie.

Blond without sewet maketh but leane puddings.

Iohn 8.39.

Chrysostome vpon Math.

Finally, whosoeuer is a greedy couetous snudge in getting: a hard pinching niggard in spending: a craftie dissembling fore in dealing: sterne in countenance: churlish in speech, and boggish in behauiour: though he were as personable in shape, as Absolon: as rich in possessions, as Cressus: and descended from the bloud of great Alexander: he is but a miserable prowling carle, vnworthy the name of a man, much lesse of a Gentleman.

Pro. 18.17.

Esa. 32.6,7,8.

A caueat to the couetous.

COuetousnesse is the rote of all euill, the ground of all vice, and the originall cause of all mischiefe. Which, in paine of eternall damnation, is straightly forbidden of God himselfe. There is nothing worse (saith Iesus Syrach) then a couetous man, who for his intollerable grædinesse is aptly compared to a griping cormorant: a deuouring caterpiller: a rauening wolfe: a shameleſſe dogge that is neuer satisfied: and a noysome hogge, that is neuer profitable till he die.

1. Tim. 6. 10.

Exod. 2. 6.

Eccles. 10.

Esay 56. 11.

Whose eares in respect of any goodnes, are as deafe as a

doze

26027

doze nayle: his eyes as blinde as a bætle: his heart as hard as a flint stone: and his mouth as grædie as hell mouth. And therefoze in the common wealth of Israell, they had a speciall regard to chuse such men foz Captaines, Officers, and Gouernours, as feared God, and hated couetousnesse. Yea it was not lawfull foz the Prince himselfe, much lesse foz a subiect, to gather too much siluer and gold. But in this our miserable age, there is such a grædy prowling foz pelfe: hoording of monye: racking of lands: abusing of law: priuie conueighing of cozne, beife, bakon, butter, chæse, and such other commodities, to fæde the grædy appetites of churlish Nabal, vncharitable Diues, and their vnsatiable companions, as the common wealth is almost brought to common beggerie. Againe, such ioyning of house to house: ground to ground: farme to farme, and liuing to liuing, to maintaine their superfluitie: as the meaner sozt can not haue to ayde necessitie. Yea if the Lozd himselfe should not come quickly, and call them to account, foz bribing, griping, wringing, plucking off the skinne, and grinding the very faces of his poze members, whose liues are made euen an anotamy of misery: and a sea of bitternesse: they would shortly loke to dwell vpon the earth alone.

Exod. 18. 19. Deuter. 17. d.

Esay 5. 13, 14.

Apoc. 22. 12.

Micheah. 3. 2.

Esay 3. 15, 16. Esay 5.

Thes onely doe proiper, flourish, and deuoure the fat of the land. Their barnes are filled with graine: their coffers rust with coyne: their tables furnished with daintie dishes: and their houses safe from feare of the rod. They lie vpon soft beds of Iuozy: grope their soules in rest: and eate their bread alone. Their childzen goe fozth in flockes, and leade the dance: spending their time in riot, and vanitie. They sit in the chaire of wilfulnesse, and speake what they list: whose conceits must stand foz reason: their might foz right: and their liking foz law. As the ruler will, so saith the Iudge, that he may doe him the like pleasure againe.

Psal. 73. 13. Iob 21. Amos 6. Luke 12. 19, 20. Abacuc. 1. a. Micheah 7. a.

Thus haue they deuoured Iacob: taken away his poztion by violence: and layde waste his dwelling place. They gape vpon him with disdainefull countenance, as it

Psalme 79. 7. Micheah 2. 1, 5, 6.

were a ramping and roaring Lyon: whose lamentable com-
Psal. 22. 13. plaints are come vp to the eares of the Lord of hostes. Yea
the very stones in the wall, crie out against it. And there-
Esay. 5. fore, to ỹ conuersion, or confusion of all such pittiesse world-
Abacuc. 2. 12. lings, thus sayth the Lord: Woe be vnto them that cou-
etously gather together euill gotten goods, that they may set
Abacuc. 2. vp their nests on high, to scape from misfortune: they haue
deuised the very shame, and confusion of their owne house.

I saw the Lord stand vpon the altar (saith the Prophet)
Amos. 9. 1, 2. and he said: smite the dore-chéke, that the posts may shake
withall: for their couetousnes shall fall vpon their owne
heads. Go to now you rich worldlings, and Rams of the
Iames. 5. 2. flocke, that liue in pleasure and wantonnesse (sayth the A-
postle) wæpe and howle for the miseries that shall come
vpon you. Gehesi for couetousnesse, was plagued with le-
4. Kings. 5. prosie: Nabal striken to death: and Dines tormented in hell:
1. Kings. 25.
Luk. 16. 23. 24. where without spædy repentance, and restitution, all grædy
Psalme. 73. prowlers shall shortly perish, and come to a fearefull end.

The dutie of subiects to their Prince.

Iohn. 19. 11. The ciuil Magistrate is a Minister, armed with lawes
Wised. 6. 2. and sword: appointed of God, as a nurse to the Church,
Esay. 49. 25. and a father to the common-wealth, to order, rule, and go-
Heb. 13. 17. uerne the people committed to his charge, execute iustice,
4. Kings. 18. and kæpe outward discipline, as well in causes Ecclesiasti-
4. 5. call, as temporall. Whose heart is in the hands of the Lord,
1. Cor. 14 40. to turne it (for the benefite of the good, and punishment of
Pro. 21. 1. the euill) which way as pleaseth him. Vnto whose authori-
tie, power, and gouernement, euery Christian subiect is
Rom. 13. 2. bound in dutie and conscience, humbly to submit him selfe:
Pro. 20. 2.
1. Pet. 2. 17. reuerently to feare him as the roaring of a Lyon: thanke-
1. Tim. 2. 2. fully to honor, and pray for him, as Gods Lieutenant vpon
Luke. 2. 2. earth, willingly to yæld all tributes, tares, and duties vnto
him: and obediently to obserue and kæpe his lawes, sta-
tutes, ordinances, and procædings in all things: (In matters

contrarie

26027

contrarie to faith and saluation, expresly commanded in the sacred word, only excepted.) Yea though he were as grauous a persecutor, as Saul king of Israel: as wicked an oppressor, as Pharao king of Egypt: or as cruell a tyrant as Nabugodonozer, king of Babylon: much more being so mercifull, vertuous, and godly a Prince, as good Elizabeth Quéene of England. So God by the prophet doth straightly command. Our Sauiour, both by his doctrine and example doth plainely teach. And the holy Ghost by the Apostle doth vehemently exhort: Submit your selues vnto all the ordinance of man for the Lords sake (saith he) whether it be vnto the King, as chiefe and supreme head, next vnder God: or those that be appointed in office to gouerne vnder him. Acts. 5. 29. Dan. 3. 6. Exod. 1. Ierem. 25. Ierem. 27. b. Baru. 1. 6, 2, 15. Luk. 20. 25. Mat. 17. 27. Rom. 13. 2. 1. Pet. 2. 13. 14

Whosoeuer therefore resisteth the authoritie of the ciuil Magistrate: resisteth not man, but the ordinance of God himselfe, to his owne damnation. He that prouoketh his Soueraigne vnto anger (sayth Salomon) offendeth against his owne soule. Yea, he that shall but euen thinke euill against the Lords annoynted (saith he) the very bird of the ayre, with the fluttering of her wings, will bewray his secret thoughts. The rebellious Israelites, for resisting against Moses the ciuill Magistrate, & Aron the high Priest, were some of them plagued with pestilence: some stong with fiery serpents: some consumed with fire from heauen: and some swallowed vp in the bowels of the earth. And rather then the obstinate, stubborne, and disobedient, should scape vnpunished: euen Satan himselfe, the maker, and captaine of all traytorous rebels, would moue him to be his owne hangman: As Achitophel and Iudas, the very hayre of his head (for want of other) would yéld it selfe for a halter to strangle him: as Absolon and his partakers: and the trées of the field, offer their stretched out armes, as fit iebbets to confound him, as a member vnworthy to liue in a common wealth. Rom. 13. 2. Exod. 16. 7. Pro. 20. 2. Preach. 10. 18. Num. 11. Num. 21. Num. 16. 2. Kings. 17. Math. 27. 5. 2. King. 18. 11. 13.

And héere by the way, a question might arise, touching three sorts of people in this land.

2. Tim. 3. 2. The first, are certaine seditious preachers, possessed with proud erronious spirits, euery one hauing a Church-plot, Mat. 6. 5, 7. or common wealth in his head: who vnder an hypocriticall shew of holinesse: turning vp the white of the eye, with deepe Luke 18. 11. groning sighes, in their long pharisaicall prayers to blinde the multitude, presume to walke at libertie, according to their owne lusts, speaking peruerse things, to draw disciples Acts 20. 30. after them: beating dayly in the peoples heads, what possible they can, to conceiue a loathing and misliking of her 2. Pet. 2. 1, 2. Maiesties gouernment, and order of religion established.

The second, are certaine of the inferiour Magistrates, put in trust, as the rest, to execute the office of Iustice, keepe the people in due obedience to her Maiesties procedings, & The small care in keeping, sheweth small conscience in taking an othe. punish contemners of her lawes: who notwithstanding vpon a greedie couetous desire to prey vpon the spoyle of Church-liuings, do priuily, vnder a couloure of zeale, both fauour, further, incourage, and maintaine the said seditious Schismatikes, as fit instruments to serue their purpose, to the great disturbance of the Church & disquiet of the commonwealth.

The third, are a sort of ficklebeaded people: who hauing 2. Tim. 4. 3. their eares itching for nouelties, are apt and readie, vpon euery light occasion, to cast off the yoke of obedience, and 1. Tim. 4. 1. giue head to those spirits of error: getting them heapes of teachers after their owne fantasies, without regard of duty, either to Prince or lawes.

Now the question is this: Whether these three sorts of priuie whispering murmurers, their conditions and manners rightly considered, may iustly be taken in the number of faithfull, true, and loyall subiects: or rather, more dangerous enemies to the State, then open professed Papists.

Certaine morall rules, and profitable aduertisements touching ciuill behauiour, and gouernement of life.

The rules of ciuill gouernement, requireth a man to 1. Pet. 2. 17. frame his manners apt and meete for all honest company,

26027

pany, and societie of men: as, discréte amongst the wise, merry with those that be merry, and mourne with those that mourne, to yéeld sound reason in graue matters, and pleasant conceits in light trifles. Sobrietie without sullennesse is commendable, and mirth with modestie, a vertue delectable. A merry minde doth commonly shew a gentle nature: where a sower grimme countenance, is a manifest signe of a curious teastie churle, and disdainefull hypocrite. Rom. 12.15, 16. Barnard.

Humilitie and lowlinesse of minde, winneth the fauour of God: and gentle spéech and courteous behauiour, the hearts of men.

To be silent of tongue, and secret of heart. Nature hath giuen vnto man two eares, and but one tongue (sayth the Philosopher) to teach him, to heare much, and speake little. Pithagoras being asked the best way for a rich fole to get estimation, let him weare costly attire (quoth he) and speake little: for a fole holding his peace, séemeth to be wise. The trée of the field is knowen by the fruits, and the thoughts of mans heart by his words. Honor and worship is in a mans wise talking, sayth Iesus Sirach: but, the tongue of the vndiscréet is his owne destruction. Life and death are in the instruments of the tongue (sayth Salomon) and he that can temper his words with discretion, kéepeth his soule from troubles. Words spoken in due season are compared vnto apples of gold in a siluer dish. Silence and secrecie. Eccles. 21. 15. Prou. 17.29. Iob 13.5. Eccles. 27.6. Matth. 12.34. Eccles. 5. 14, 15. Prou. 21. 23. Prou. 17.28. Prou. 18. 21. Prou. 25. 10.

But better he speake not,
When wisedome prouoketh not:
Then wiseman he seeme not,
When silence he keepeth not.

To auoyd the company of the wicked. For as bodies infected with contagious diseases, are loathsome and odious: so mindes corrupt with false doctrine, rude manners, and vicious liuing, are most irkesome and dangerous. He that toucheth Prou. 24. 1.

Eccle. 13. 1. toucheth pitch (sayth Iesus Sirach) shall be defiled therewith: and he that kæpeth company with the wicked, shall hardly escape without blemish, either in life or credite. And therefore it was not lawfull for the Israelites, to associate themselues with the Cananites, lest they should be infected with their manners. Abraham was commaunded to depart from Caldea: Lot and his daughters from Sodom: and the congregation of God, from the tents of Corah, Dathan and Abiram. What fellowship hath light with darkenesse, Christ with Belial, or the faithfull with an Infidell? The Israelites dwelling in Sitim, committed whoredome with the daughters of Moab. And the heart of Salomon, for all his wisdome, by kæping company with heathen Idolaters, was turned away from the Lord.

Niminm familiaritas contemptum parit.

Exod. 23. 33.

Genes. 12. 1.

Genes. 19. 16.

Numb. 16. 27.

2. Cor 6. 14.

Eccles. 13. 23.

Numb. 25. 1.

3. Kings 11. 4.

Let common societie be vsed in equalitie. Like with like doe alwayes best agræ: for as the kettle with the pot, the Lambe with the Wolfe, and the Asse with the Lion. Such is the fellowship betwæne the poore and the rich. Requitall amongst equals, is of common courtesie, but recompence in vnequals, inforced of necessitie. Shew a child an apple, and he will cry for it, but make thy superiours prouy to thy pleasures, and he will haue it, or else make thæ cry for it.

Eccles. 13. 3, 4. 24. 27.

Not dainty in diet, nor riotous in expenses, but moderately to liue within his bounds. To cut his coat according to his cloth, not with the prodigall, to spend all, nor with the couetous, to kæpe all, but with the discræt, to vse all. He that hath litle, and spendeth much, is called a prodigall fole, he that hath much and spendeth little, a miserable carle, but he that can moderate his expences according to abilitie, is wise. Measure is called a merry meane, liberalitie is a vertue, consisting to spend, not as a man would, but as he may. Thin spare diet, is most holesome for health, and profitable for wealth. I like M. Tussers alowance.

Omne nimium vertitur in vitium.

Bacchus feasts, are both loathsome and vnwholsome.

Two dishes well dressed, and welcome withall,
Both pleaseth thy friend, and becommeth thy hall:

Tusser.

Much

26027

Much ſpice is a theefe, ſo is candle and fire,
Sweet ſawſe is as crafty, as euer was Frier.

And as varietie and excelle in diet, doe ſurfet the bodie, and conſumeth the wealth, ſo change of gorgeous apparell ſheweth pride without profit, and commonly couereth a threed-bare purſe. Attire moſt commendable, is neither curious, nor clownish, ſumptuous, nor coſtly, but ſober and decent, as beſt beſeemeth his eſtate and calling. By the lawes of *Lycurgus*, he that inuented any new faſhion in attyre was baniſhed.

Wilfreſſe Fortune, is ſayd to be handmaid to Ladie Vertue, who eſteeming more of ſimplicity with ſecurity, then pride without profit, is compared to a poore ſimple woman in ragged attire, as one deſpiſed of the world, bearing a bridle in the one hand, to reſtraine vice, and certaine working tooles in the other, as one alwayes apt to labour. She hath alſo a paire of wings, in token that ſhe flieth vnto the heauens. She treadeth death vnder foot, to ſignifie that ſhe is immortall. And placed betweene two extreame vices, as who ſhould ſay, ſhe alwayes keepes the golden meane. It is a true ſaying, better to liue in low degree, then high diſdaine. A quiet contented minde (ſayth the wiſeman) is more worth then great riches. Euery ounce of ſtate aſketh a pound of gold, and euery foot riſing in authority, increaſeth an ell in neceſſity. The ambitious is hated, and the baſe minded ouercrowed, but the meane eſtate reſting vnder the cloke of obedience, within the reach of his owne hap, is alwayes in moſt ſafetie, and leaſt danger. He that liueth in health, is well fed, hee that is preſerued from cold, well clothed, and he that can liue out of debt, is rich and happie: his ſleepes are ſound, his conſcience quiet, and his life pleaſant.

In medio conſiſtit virtus.

To auoyde penury.

Hebr. 13. 5.
Prou. 12. 28.
1. Tim. 6. 6.

Felix qui didicit contentus viuere paruo.

Felix qui nihil debet.

Where wilfull race of witleſſe braines,
Flaunting in pride, to paſſe degree:
Bringing rich eſtate to great decay,
And lewd heads to great miſery.

Enuie followeth Vertue.

What good men want by nature, they seeke to supply by arte, but the enuious wanting discretion, supplieth it with malice. Let a man humble himselfe to the proud, and he will not hurt him, keepe no company with drunkards, and they will not infect him, aske nothing of a couetous man, and he will not harme him: but the more he shall be esteemed of the best sort for honest life, ciuill behauiour, and vertuous qualities, the more he shal be persecuted with a number of enuious eyes. For ielosie to beauty, aduersity to prosperity, and enuy vnto vertus, are so linked and ioyned together, that the one followeth the other, as the shadow followeth the body. And therefore, that famous Philosopher Hermocrates, exhorted his sonne to liue so, he might be enuied for his vertues.

Onely misery voyd of enuy.

Of the malicious backbiter.

The Basaliske killeth men a farre off, by the sight of his eyes, and the enuious backebiter, by the sting of his tongue. The Serpent keepeth his poyson, onely to the hurt of others, but the spitefull backbiter, both to the hurt of others, and destruction of his owne soule. The Camelion can transforme himselfe into all colours saue white, and the malicious backbiter, into all fashions saue honesty. Disdaining his superior, because he is not equall to him, his equall, because he is equall to him, and his inferiors, lest he should be equall to him. But commonly such euill surmising mindes, backbiting mouthes, and slanderous tongues, are to none more noysom and dangerous, then themselues, to whom it often happeth, as it did to the viper, which greedily caught Paul by the hand, intending to hurt him, fell her selfe into the fire, and perished.

26027

The property of a faithfull and fained friend.

FRiendship is the agrément of mindes, the chiefe of morall vertues, called the iewell of humanity. A true friend (sayth ỹ Philosopher) is long sought for, scarce to be found, and hard to be kept. Well is him that findeth a faithfull friend (sayth Iesus Sirach) the weight of gold is not comparable to the goodnesse of his faith. He is alwayes willing and ready to comfort his friend in aduersitie, to helpe him in necessity, to intreate and vse him courteously, to beare his infirmities patiently, and reproue his errors gently. Whose rebukes are much like pepper, which is hote in the mouth, but holesome at the heart, and he that can not beare or take the rebukes of his friend in good part, is aptly compared to a harpe-string, which being wrested in tune, doth breake and snap asunder. Piping and harping maketh a swéete sound (sayth the wise man) but the tongue of a friend goeth beyond them all. Many there be (sayth Salomon) that are called good doers, but where should one finde a true faithfull man. Gold is tried by the touch-stone, a good Pilot in rage of tempest, a valiant Captaine in time of warre, and a true friend in necessity. A friend vnused, is like a medicine vnministred, & a friend without friendship, like a trée without fruit. As good a foe that hurts not, as a friend that helps not.

Eccles. 6. 13.

Eccles. 40. 14.

Prou. 20. 6.

Eccles. 12. 8, 9.

Prou. 17. 18.

A cold comfort that is wrapt in no remedie.

A fained dissembling friend, is much like a serpent bred in Egypt, called a Crokedell: Whom when she smyleth, poysoneth: and when she wéepeth, deuoureth. Or the Hiena, hauing the voyce of a man, speaking like a friend, and the minde of a Wolfe, deuouring like a fiend. Or the Panther, who with the swéetnesse of his breath, and beautie of his coate, allureth such beasts within his compasse, as hée intendeth to vncase, and prey vpon their carcasse. Or the flattering Syrens, that swétly sing the saylers wracke. Or the Foulers pipe, that pleasantly playeth the Birds death. Or the Bée, who carrieth honny in her mouth, and

A fained friend.

a sting in her tayle. Or the box tree, whose leaues are alwaies greene, but the seeds poyson. So his countenance is friendly, and his words pleasant: but his intent dangerous, and his deedes vnholsome.

Eccle. 37. 4, 5.

Mel in ore, verba lactis:
Fel in corde, fraus in factis.

Tusser.

His fetch is to flatter, to catch what he can,
His purpose obtained, a figge for thee than.

Eccles. 9. 14.

In chusing a friend is chiefly to be obserued: that as old wood is best to burne: old horse to ride: old bookes to reade, and old wine to drinke: so are old friends alwayes most trusty to vse. And he that reiecteth his kindred, and chuseth friends of strangers, is much like him who changeth his leg of flesh, for a stilt of wood.

It is further to be noted, that where the persons are diuerse in nature, differing in manners, variable in conditions, or contrary in religion, their friendship can not possible long continue.

Againe, touching the naturall inclination of men, he that is light and toyish in youth, proueth often testie & waspish in age. A bold malapert boy, a wilfull seditious man. A grim crab-tree countenance, doth commonly shew a hard churlish disposition. A smooth glosing tong, a crafty dissembling hart. And a quicke sharp wit, an vnconstant and wauering condition. Neither faithfull to friend, nor fearefull to foe. But especially, a proud, furious, or scornfull person, is apt to take displeasure, and thinke vnkindnesse vpon euery light occasion, and if such a heart, where friendship hath dwelt, begin once to hate, it is like a spunge which sucketh vp as much matter of malice, as before of fauour and affection. And euen as the best wine, maketh the sharpest vineger, so the deepest loue, turneth to the deadliest hate.

Prou. 22. 22.

In malevolam animam, non intrabit sapientia.

An iniurious friend is a dangerous enemy.

In prayse of Friendship.

Of all the heauenly gifts on earth,
Which mortall men commend:

No

No treasure well may counteruaile,
A true and faithfull friend.
What sweeter solace can befall,
Then such a one to finde:
As in whose breast thou mayest repose,
The secrets of thy minde.
If flattering Fortune chance to frowne,
And driue thee to distresse:
True faithfull friend will helpe at need,
And make thy sorrowes lesse.
Oh precious Iem, Oh iewell great,
Oh friendship, pearle of price:
Thou surely doest each thing excell,
That man can well deuice.
The golden mines are soone decayed,
When Fortune turnes the wheele:
And force of armes are soone allayed,
If body sickenesse feele.
And cunning art soone ouerthrowne,
Experience teacheth plaine:
And all things else their course doth change,
When friendship doth remaine.
But since by proofe they haue beene taught,
A fained friend to know:
I will not trust such glosing tongues,
More then my open foe.
Where fairest face doth harbour foulest hart,
And sweetest tongue most treason doth impart:
Oh false deceit, Ile trust to such no more,
But learne to keepe a hatch before the dore.

A friendly aduertisement touching Marriage.

THough Wedlocke be a thing, so doubtfull and dangerous to deale withall, as to sake roses amongst thorns, honny amongst hornets, or Eeles amongst adders. Not-

withstanding, might my words craue pardon, (though more willing to wish well, then able to perswade) I would (according to my simple skill) shew my opinion, touching the commoditie, and discommoditie of Marriage, and the best meane to liue quiet in Wedlocke chancing vpon a shrew.

Genes 2. First, considering the state of Marriage in generall, God himselfe hath ordayned it as holy: nature hath established it as honest: reason doth counsell it as profitable: and all nations haue allowed it, as necessarie. And therefore, with the Hebr. 13.4. Apostle, I commend it, as honorable amongst all men.

Eccle. 36.22, 25, 24. Eccles. 26.1, 2, 3, 4. Prou. 31.6. *Felix est pulcro, veniens è corpore virtus.* Beauty is the ornament of nature, and wealth is gotten by policie, but a vertuous woman is the gift of God. Eccles. 26. 3. Eccles. 9.8, 9. Happy is that man (sayth Iesus Sirach) that hath a vertuous wife. The number of his yeares shall be double. A vertuous woman maketh her husband a ioyfull man: whether he be rich or poore, he may alwayes haue a merry heart. A woman that is silent of tong, shamefast in countenance, sober in behauiour, & honest in condition, adorned with vertuous qualities correspõdent, is like a goodly pleasãt flower, dect with the colours of all other flowers in the field, which shall be giuen for a good portion to such a one as feareth God.

But he that shall preferre the gifts of nature and fortune before grace and vertue, hauing more respect to a cleane hand, with a faire smiling countenance, then a cleane heart with good conditions, shall after finde that he feareth, and misse that he most desireth, wanting neither time to repent, nor matter to complaine on.

Prou. 31.26. *Dulce venenum, meritrix decora.* Fauour (sayth the wise man) is deceitfull, and beautie but a vaine thing. Without vertue, it is compared to a swéete poyson in a box of Iuory: or a faire she that wrings the sowte, or the beast called an Armin, whose skinne is desired, and his carkasse despised. A short pleasure full of paine and misery, much like Tantalus apples, which are no sooner touched, but turned into ashes, and in the end (sayth the Preacher) she is more bitter then death.

Sub melle latet venenum. Preacher 7.24.

I heard once a learned man shew a pretie note concerning Mariage, which though it were a Iewish inuention, yet

26027

yet hath it a diuine vnderstanding. Ish and Isha in the Hebrew tongue signifieth Vir, & Vira, the Man, and the Woman: which being ioyned together, maketh Chaa, signifying God, as Iehouah. From which word take away these two Hebrew letters, Chod, and He: that makes it God. And that remaines, is, Ash: which signifieth paine and miserie. Meaning, that in such a Mariage, where vertue is absent, there God is not present, and where God is not present, there paine and misery is neuer absent.

A quiet man that matcheth himselfe to a shrew, taketh vpon him a very hard aduenture: hée shall finde compact in a little flesh, a great number of bones, too hard to disgest. Yea, such Saints are some men matched withall, that if all their demaunds should be graunted: and all that they are agréued withall, redressed, Sampsons strength, Iobes patience, and Salomons wisedome, were all too little. And therefore some doe thinke Wedlocke to be that same Purgatorie, which learned Diuines haue so long contended about, or a sharp penance to bring sinfull men to heauen.

A merry fellow hearing a Preacher say in his Sermon, that whosoeuer would be saued, must take vp, and beare his crosse, ran straight to his wife, and cast her vpon his backe.

Diogenes being asked what age was most fit for mariage, for young men (quoth he) it is too soone, and for old men too late.

One Paurimio, sonne to a Senator in Rome, béing desirous to marry, his father willed him tarry till he were wiser: May sir (quoth he) if I once growe wise, I shall neuer marry.

Arminius, a great Ruler in Carthage, being importunately perswaded to marry, no (quoth he) I dare not, for if I chance vpon one that is wise, she will be wilfull: if wealthie, then wanton: if poore, then peeuish: if beautifull, then proud: if deformed, then loathsome: and the least of these is able to kill a thousand men.

Where married couples agrée together, is a great hap- Eccles. 25. 1.
pinesse,

pineſſe, and a thing very acceptable in the ſight of God.

But as in Muſick are many diſcords, before there can be framed a true Diapaſan: ſo in Wedlocke are many iarres, before there be eſtabliſhed a perfect friendſhip.

In houſhold matters, are many occaſions of variance in generall: but where the parties want conformitie of manners and conditions, moſt apt to fall at contention eſpeciall. For as the earth to the ayre: and the water to the fire, are in nature and propertie diſſonant and contrary. So, where the one is conſtant, the other wauering: The one prodigall, the other a niggard. Or the one young, and the other old: They may well conioyne in law: but neuer continue in loue: but prompt and ready vpon euery light occaſion, to reſolue into ſtrife and diſſention. Agréeing like a harpe and harrow: or rather, two cats in a gutter. And if the husband, will liue in quiet, then muſt he ſhew his wiſedome, either by diſſembling the cauſe, to turne it vnto ſport: or elſe goe his way and ſay nothing, vſing his ſhrewd wife gently, as a neceſſarie inſtrument to exerciſe his patience: leaſt ſhe waxe worſe. For by other meanes he getteth no faithfulneſſe of her. This was the beſt remedie that Socrates could finde, againſt his wife Zantippa. The beſt help that Iob could haue againſt his wife, in all his afflictions. And the beſt counſell that Marcus Varro could giue vnto married men: Vitium vxoris, ſi corrigi non poſſis, ferendum eſſe: let her ſay what ſhe will. Better her tongue wagge, then her heart breake. It is ſaid, that an Aſſe, a walnut-tree, and a woman, aſketh much beating before they be good. But I am verily reſolued, that a vertuous woman that is wiſe, one word of her husband doth ſuffice. But if ſhe be ſuch a one, as neither gentle admonition, the feare of God, the ſpeech of people, nor the ſhame of her perſon can preuaile: All the wiſe ſayings of Salomon, with an hundred ſtripes to mends, will not ſuffice to reforme or amend her. A woman is aptly compared to a drinking-glaſſe, which being gently handled, is both pleaſant in ſight, and neceſſary in vſe. But if more roughly

Thought to be Dina the daughter of Iacob.

Diſdaine me not, for this is truth, though truth oft time turne men to ruth.

26027

roughly vsed, then the tenderneſſe of that mettall can beare, is ſone broken, and ſpoyled. And as the ſtrings of a Lute do ſound moſt ſweetely, when they are touched moſt ſoftly, ſo are women moſt tractable, whē they are vſed moſt gently. Yea, ſo long as they are not reſtrained of their liberty in thoſe things, that is, to ſay what they will, doe what they will, and haue what they will, they are the moſt neceſſary, pleaſant, and comfortable creatures liuing: and apt inough of their owne accord, to ſubmit themſelues. But their noble hearts in no wiſe, can ſuffer, by force and violence, to be brought in ſubiection.

It is a common ſaying, that the teares of a woman doe waſh away her diſpleaſure, ſo that after her griefe, if ſhe begin once to weepe, ſhe is then more gentle, and eaſie to be intreated.

Finally, he that will liue quiet in wedlocke, muſt be courteous in ſpeech, cheerefull in countenance, prouident for his houſe, carefull to traine vp his children in vertue, and patient in bearing the infirmities of his wife. Let all the keyes hang at her girdle, onely the purſe at his owne. He muſt alſo be voyde of ielouſie, which is a vanity to thinke, and more folly to ſuſpect, for eyther it nedeth not, or boteth not, and to be iealous without a cauſe, is the next way to haue a cauſe. Eccleſ. 9. 1.

This is the onely way, to make a woman dum:
To ſit and ſmile and laugh her out, and not a word, but mum.

The Bird that ſilly ſoule, E. S.
Doth warne men to beware:
Who lighteth not on euery buſh,
For feare of craftie ſnare.
The Mouſe that ſhunnes the trap,
Do ſhew what harmes doe lye:
Within the ſweete betraying bait,
That oft deceiueth the eye.
The Fiſh alwayes the hooke,

Though hunger bids him bite,
And houereth still about the worme,
Whereon is hid delight.
If Birds and Beasts can see,
Whereas their danger lyes:
How should a mischiefe scape mans head,
That hath both wit and eyes?

Certaine necessarie rules, both pleasant and profitable for preuenting of sickenesse, and preseruing of health: prescribed by D. Diet, D. Quiet, and D. Merryman.

Doctor Diet.

GAlen, the Captaine of all Pothicaris Phisitians, who liued in health (except one day sickenesse) the space of 110. yeres, being asked what diet he vsed to preserue his health and life so long: answered, I haue drunke no wine, touched no woman, eate nothing rawe, or vnripe, kept my body warme, and my breath sweete.

In lib. de sanitate tuenda.

Marcus Aurelius who liued in health till olde age, vsed to bathe him once a yeere, to vomet once a moneth, to fast one day in a weeke, and to walke one houre in a day.

Wash the hands often, the feet sildome, and the head neuer, *Qui medice vivit, misere vivit.*

The counsell of Auicine, is to keepe the feete alwayes dry, the necke warme, and the body in temperate heate, to auoyde poysoned ayres of dead carrion, pilling places, stinking mistes, & dampish vapours, which infect both man and beast, preferring alwayes the kitchin before the Pothicaries shop. He that for euery qualme will receiue nothing without aduice of the Phisition, shall be sure to haue his carcasse full of diseases, and his powch voyd of money.

All naturall disquietnesse (sayth Galen) is appeased by three naturall meanes: as meate to nourish: musicke to delight: and exercise to preserue health. Which rule the Nurses of children doe naturally obserue, in feeding the Infant with her teat: stilling it with her voyce: and exercising the body, by mouing her arme.

That

26027

What golden sentence of Hypocrates duly obserued, not onely in meane and measure, vt ne quid nimis, but also in right order as it standeth, placed by the Author, containeth a most soueraigne preseruatiue against all corporall diseases whatsoeuer.

Labor, cibus, potio, somnus, venus, omnia mediocria.

A meane sober dyet, is both necessary for health, and profitable for wealth: whereas varietie of dishes, diuersitie of sauces, and change of drinkes, oppresseth nature, which is satisfied with a little, nourisheth infected humors, breeds surfets in the body, and consumption in the purse.

Si vitare velis morbos & viuere sanus,
Non bibe, non sitiens, & non comedas satiatus. *Scola Salerni.*

Doctor Quiet.

The heart of a good Christian, is loue and charitie, his tongue truth and honesty, his attyre patience and humility, his armour, wisedome and knowledge: his dyet, measure and temperance: his authority, equity and iustice, and his life quietnesse of minde, gladnesse of heart, & health of body and soule. But where anger and fury possesseth, it vexeth the minde, fretteth the heart, dimmeth the senses, and distempereth the whole body, so as the wrathfull person can neuer looke Truth in the face.

He that will liue as yong, must gouerne himselfe as old. 1. Thess. 4. 11. Rom. 12. 18, 19. *In maleuolam animam non intrabit sapientia.* Wisd. 1.

Contend not with an angry man (sayth Salomon) for he kindleth variance, and stirreth vp strife. Make no variance with a rich man (sayth Iesus Sirach) least hee bring a hard quarrell against thee. Striue not with a mighty man (sayth he) least thou chance to fall into his hands. Prou. 29. Eccles. 8.

To contend with a superior is madnesse: and with an equall, a shame. But as the Lyon, to fight with the Emmet, or the Egle with the Butterfly, is vnnaturall, so for man to striue with his inferiour, is most iniurious.

God hath not giuen vnto man dangerous fæt to ſtrike, as the Horſe: crooked nayles to ſcratch, as the Cat: venemous poyſon to ſting, as the Serpent: nor bloudy teeth to bite, as the Tyger, but an vnderſtanding minde to diſcerne his neighbours cauſe rightly: a pitifull heart to relæue his wants charitably: and a milde tongue, to intreate and vſe him courteouſly.

I will (quoth Will) reuenged be: Not ſo (quoth Wit) be rulde by me.

It is the property of an Aſſe, to kicke when he is ſpurred: of a Dogge, to ſnatch when he is bitten: and a Woman, to chide when ſhe is angry: but a man of good nature, to diſſemble an iniury without reuenge. To requite wrong with wrong, is much like as to wipe one durt away with another.

Lingua, quo vadis?

The minde of man by nature is courteous and valiant: and more eaſily won by gentle perſwaſion, then violently drawne by ſtrife and contention. Whoſe heart by gentle meanes, being once mollified, his affections qualified, and his minde pacified: his eares are then more open to heare, his minde to conceiue, and his will to conſent vnto reaſon.

And foraſmuch as no vocation or calling is without his croſſe annexed vnto it, a man that will liue quiet and peaceable in this wretched vale of miſery, muſt neither be proudly puffed vp in proſperity, nor cowardly caſt downe in aduerſity, but well armed with patience, girt with conſtancie, dect with humilitie, and furniſhed with a valiant courage: To take the vanities of this world as vanities, & all things in good part as they happen, reſting alwayes contented with the will of God, who neuer faileth his children in neceſſity, nor ſuffereth them to be tempted aboue their power.

Pſalme 37.
1. Cor. 10. 13.

Of all things bad, the beſt I thinke,
Is well to hope, though fortune ſhrinke.

Doctor Merriman.

Preach. 3. 6.
Rom. 12. 15, 16.
Iames 5. 13.

HOneſt mirth moderately vſed, is a pleaſant and delectable vertue. As there is a time to weepe, ſigh, and mourne, ſo is there a time, to laugh, ſing, and be merry.

When

26027

When Salomon by his great wisedome, experience, and iudgement, had proued all things vnder the sunne to be nothing but vanitie, miserie, and vexation of minde: he concludeth, that the best thing for a man in this world, all the dayes of his life, is to eate, drinke, and be merry in his labour. Behold (sayth the Lord by the Prophet) my seruants shall eate, drinke, reioyce, and be merry. He giueth bread and wine to strengthen and make glad the heart of man, oyle to make him a chærefull countenance, and swæte oyntment and incense, to make his heart merry. Reioyce in the Lord alwayes (sayeth the Apostle) and againe I say reioyce. S. Iames exhorteth Gods children to sing and be merry. A light heart (sayth the wiseman) maketh a chærefull countenance, and a flourishing age, but sorrow and heauinesse dryeth vp the bones, and shortneth the dayes. Heauinesse is called the graue of mans life, and mother of foure daughters, idlenesse, pouertie, sicknesse, and miserie. It is the propertie of the distressed to complaine, of the desperate to sigh, of children to wæpe, and of weake cowardly cranens, to yæld and shrinke downe in trouble, and aduersity: but of the valiant minde, to plucke vp a good heart, cast off solome pensiue dumps, put on a chærefal countenance to the world, and beare it out merrily with a good courage, knowing, that though mischiefe and misery do come by pounds, and goe away by ounces, yet a pound of sorrow will not pay an ounce of debt. And as those euill humors which surfet the body, are expelled by medicine, so are such heauy pensiues dumps as infect the braine, auoyded by mirth and merry company. No better meane to preserue health therefore, then morning and euening to receiue an ounce of merry conceits, pounded with the pestle of patience, in the morter of quiet content, applying oftentimes a plaister of hearts-ease to the left side. These will purge the patient from choller, melancholie, & all grieuous paines of the stomacke, make him fæde heartely, slæpe soundly, and walke chærefully. To a merry heart (sayth Iesus Sirach) euery thing hath a pleasant taste.

Preach 3.26. Preach.8.16.
Esay 65.c
Esay 35.d
Psal. 104. 14.
Prou. 27 9.
Philip. 4.4.
Iames 5.13.
Prou. 17.23.
Eccles. 30.24.
2. Cor. 7.10.
Eccles. 30.

Of exercises profitable for health and recreation.

Diſing comedies bring often tragicall ends.

THough all ſuch gaming, as depend vpon idleneſſe, chance, and deſire of money, be vtterly condemned, as a thing intollerable amongſt Chriſtians. Notwithſtanding, ſuch honeſt exerciſe, as bæing either marſhall for ſeruice in the field, phiſicall, for health of the body, or morall, for the recreation of the minde, moderately vſed in time and place conuenient, is no leſſe profitable and neceſſarie (eſpecially for gentlemen and ſtudents) then meat, drinke, and ſlæpe. Mindes that are wearied with ſerious affaires, muſt ſometimes be refreſhed of neceſſity. For as continuall bending doth weaken the ſtiffeſt bowe, ſo long ſtudy without recreation, doth weaken the fineſt braine. Yet ſome, more curious then wiſe, hauing (as it were) a pride to be pæuiſh, ſæms rather to hate, deſpiſe, and deteſt all mirth, paſtime, and humaine ſocietie, as vnfit for ſuch as profeſſe Chriſtianitie. Whereas if any exerciſe be euill, it is not of it ſelfe, but through abuſe of the wicked, which is no ſufficient condemnation to a thing ordeined to be well vſed. Though ſome haue bæne burned with fire, ſome drowned with water, and ſome ſurfeted with meate and drinke, yet muſt wæ neither caſt away the vſe of fire and water, nor ceaſe from eating and drinking. So, though ſome dumpiſh natures can brooke nothing that is contrary to their owne ſtoycall diſpoſition. Yet no reaſon, that therefore the better ſort, more pleaſant, ſociable, and familiar of condition, ſhould forgoe their honeſt recreation, to fæde the humors of ſuch. To the cleane, all things are cleane, and if any offence be, it is not giuen, but rather taken without cauſe. Iohn Baptiſt and the Phariſies liued a ſtraight life, and our Sauiour Chriſt vſing his liberty, was more familiar, like the common people, yet Iohn Baptiſt and the Phareſies were not holier then Chriſt himſelfe.

Like triple ſtrings of a Lute, wreſted vp till they breake.

Rom. 14.10.

Rom. 14.14.

Deſpiſe not thy neighbour in his mirth. Eccle. 31. d

Why ſhould my liberty be condemned of an other mans conſcience. 1. Cor. 10 29: Titus 1.15.

Wiſe Salomon maketh mention oft-times as well for paſtime

26027

pastime and spoꝛt, to recreate and make merry, as foꝛ seri- Preach 3.
ous affaires to fatigate and make weary. Iacob wrast-

The Israelites in obseruing the feast of Tabernacles, led with an
were commanded to gather boughs & branches of palmes, Angel.
willowes, and fruitfull trees, reioycing and making merry Gen. 32.
befoꝛe the Loꝛd, the space of seauen dayes. Leuit. 20. 10.
Deut. 10 12.

When Dauid was returned from the slaughter of the 1. Kings 18. 7.
Philistians, the women came out of all Citties, with instru- 2. Esd. 12. d
ments of Musicke, playing, singing, and dauncing with
great ioy.

When God sent the Pꝛophet to comfoꝛt his people of
Ierusalem, amongst others his mercies, he pꝛomised them Zach. 8. 7.
this securitie, that their boyes and damsels should spoꝛt and
play in the stretes.

The taking away of mirth and melodie from the people, Esay 24. 7, 8.
was alwayes a token of Gods curse. Iere. 7. last.
Ezech. 26. c

Take thy pastime at home, and doe what thou wilt (saith Eccle. 32. 12.
Iesus Sirach) so as thou doe none euill. The Apostle exhoꝛ- 1. Pet. 2. 17.
teth men to loue and delight in bꝛotheꝛly fellowship.

Dauid Chytræus affirmeth, playing and spoꝛting amongst Chytræus
friends, to be very good and necessary, to auoyde wicked vpon the Epist pag. 266.
thoughts, and dumpish fantasies.

Maister Caluin sayth, that God doth not onely bestow Maister Caluin
vpon man, things sufficient foꝛ their necessarie vses, but also vpon Psalme
pꝛocæ̃deth further in helping foꝛwards their pleasures and 104.
delights.

Cato calleth honest pastime, a whetstone foꝛ the me- To be merry,
moꝛie. honest, and

Galen pꝛeferreth tennisse play, as an exercise most pꝛofi- vertuous suf-
table foꝛ health, because it moueth euery part of the body, fiseth to anger
and hath written a whole booke in commendation thereof. the enuious.
Shooting in the long bowe is greatly liked of many, being Galen.
a pastime of great antiquitie. Marcillius Phicinus hath writ- Marcillius
ten in pꝛayse of it. Maister Latimer doth greatly commend Phicinus.
it. And Maister Ascam in his Toxophilus, doth teach it, as M. Latimer.
most pꝛofitable and commodious, to pꝛeserue health. It

incourageth

incourageth the minde, strengthneth the synewes, clenseth the powres, cleareth the senses, maketh good digestion, and wrastleth against a number of diseases in the body.

Plato incourageth young men to practise the weapon, commending it amongst the best exercises, and not without good reason, for if it be lawfull for a man to defend himselfe from violence, it is both lawfull and conuenient, not onely to weare a weapon, but also to learne how to vse it, if néede shall require. He that desireth peace (saith Irenæus) let him prepare for warre.

For recreation of the minde Chesse-play is much commended, as a delectable pastime, and pleasant study, and a princely exercise, hauing in it a certaine Maiestie, wherein is shewed a warlike order, and politike gouernement. It was first inuented by a wise man called Xerxes, to declare vnto a tyrannous Prince, how necessarie his subiects were to the safegard of his person.

Anno sæculi, 3635.

Plato séeming to commend Table-play, compareth it vnto the life of man, that like as an euill chance may be holpen by cunning play, so may a crooked nature be made better by good education.

Diogenes commendeth hunting.

Reading of bookes amongst the wise, hath alwayes béene accounted the pleasantest mirth, the swéetest musicke, and soundest counsell. Alfonsus king of Arragon, being asked what counsellers he liked best, answered, Bookes, for (quoth he) they will tell me ỹ truth without flattery. They are neither obstinate, nor grœdie of rewards: If I list, they speake, and if I list not, they hold their peace. Marcus Aurelius said, he would not giue that little he had learnd by reading in one day, for all the goods in the world.

Of Musicke.

The Gods begot her, and the nine Muses did name her.

Musicke is an Arte compounded of Number, Harmonie, and Melodie, called the mistresse of delights, and the delight of Princes, both auncient and honorable, highly

estœmed,

26027

esteemed, and richly rewarded in all ages, a singular blessing of God, sent downe from heauen (as a pleasant companion) to comfort our sorrowes, and abbreuiat our wearinesse on earth. Daintie meates are delicate to the taste, Beautifull colours pleasant to the eyes, And swæte perfumes delightfull to the nose. But the harmoniall consent of Musicke, most precious to the eares. It rauisheth the sences, reuiueth the spirits, sharpneth the wit: inflameth the heart, encourageth the valiant, terrifieth the dastard: releeueth the distraughted, expulseth Melancolie dumps, recreateth wearied mindes, and stirreth vp an aptnesse vnto vertue and godlinesse. King Saul by Musicke was deliuered from greeuous torments. The Prophet by Musicke was moued to prophisie: Orpheus and Amphion by Musicke were said to moue stones, rockes, and trees. Wilde beasts by Musicke haue beene tamed, Birds allured, Fishes delighted, and and Serpents charmed. The fiercenesse of the Woolfe, is mittigated by the sound of the Cornet: the Elephant delighted with the Organs, the Bee with the noyse of Brasse, the Crane with the Trumpet, and the Dolphin with the Harpe. And such humane creatures, as can finde no pleasure nor delight in the swæte harmoniall consent of concords and proportions which speake them so faire, must needes be monsters in Nature, hauing their bodies without sence, and their heads out of proportion.

1. Kings 16. 23.
1. Kings 10. 10, 11.

The Greekes accounted no man learned, without skill in the arte of Musicke: the swætenesse whereof is by Iesus Syrach compared to a Carbuncle stone set in gold. Cassiodorus affirmeth, that the kinde of melodie called Dorius, giueth wisedome to the minde. Phrigius increaseth courage to the heart. Lydius stirreth vp an aptnesse to conceiue: and Æolius pacifieth the affections.

Eccles. 32. 6.
As the Lute, or Bandora.
As Pipe and Trumpet.
As the voyce with broken consort.

A soft dolefull melodie full of solome mourning swætenesse, not onely pearceth the minde: maketh tender the hart: and allureth the outward sences: but also by the artificiall harmony of numbers and proportions, it delighteth euen

reason it selfe. And therefore Pithagoras had his scholers brought asléep, & awaked again with the noise of the Harpe.

Church Musicke.

And the better to moue and stirre vp mans drowsie affections to deuotion and godlinesse, that the doctrine of saluation might more easily pierce the heart and mindes of the hearers. It hath pleased God in all ages (saith S. Augustine) to haue his precepts of instruction, mingled with the delightfulnesse of Musicke, his diuine seruice adorned with swætnesse of melody, and his praises comprehended in verses and songs, after the custome of wise Physitians, who season their bitter medicines with swæte stropes.

Barnard.

Augustin his preface vpon the Psalmes.

Eccle. 44. 7.

3 Kin 10. 14.

The ordinary seruice appointed to the Iewes, was solemnely obserued, with singing of Psalmes, sounding of trumpets and playing vpon diuers instruments.

1. Cron. 23. 6.

2. Cron. 29. f

When the Arke of God was carryed home to Ierusalem, Dauid himselfe, did both sing, and dance before it.

2. Kings 6. But if our Michols had seene him at this day. &c.

When it was brought into the temple, the Leuites in white robes stood at the East end of the altar singing, and playing vpon Psaltaries, Simbals, Shalmes, Harpes, and with them an hundreth and twentie Priestes, sounding of Trumpets, whose pleasant Harmoniall consent, in their praises and thankes giuing, was so gratefully accepted of God, that he filled the house with the presence of his owne glory.

2. Cron. 5. d

Apoc. 5. 8.

Apoc. 14. 2

John heard the voyce of singing, harping, and playing of vials from heauen. The Apostle exhorteth the Ephesians to speake vnto themselues in Psalmes, Himnes, and spirituall songes, making melody vnto the Lord in their harts. God is well pleased (sayth Ierom) with the morning and euening Himnes of the faythfull.

Ephes. 5. 19.

Ierom vpon the 64. Psal.

And seeing the Prophet Dauid hath appointed his Psalmes to be sung with sundry notes, variety of tunes, and diuersitie of musicall instruments, as Simbals, Organes, Psaltaries, Shambes, Trumpets, Harpes, and Lutes, &c. I thinke it as tollerable to adorne Musicke in Churches, which art and cunning, as to beautifie painting

Psal. 81.

Psal. 149

Psalm. 150.

with

26027

with colours, or set forth speech with filed eloquence. As for often repetitions they doe not dimme the word as some suppose, but rather make it more plaine to the hearers.

This word *Sela*, placed in the Psalmes where the matter is most notable signifieth lift vp, or change your voyce.

Some doe figuratiuely compare the sound of the voice, to the soond of the Gospell, the melodie of the Organe, to the deuotion of the heart, and the playing of the fingers, to the charitable concord of the faithfull, where euery one hath a pleasure, in doing his duty, which is most acceptable Musicke vnto Gods diuine eares, according to this old verse taken out of the Decrées.

Non vox sed votum, non cordula Musica sed vox,
Non clamans sed amans, cantat in aure Dei,

What the heart doth beleeue, and the tongue doth confesse:
Becommeth euery member, the same to expresse.
If sickenesse do oppresse thy corps,
Prepare sweete Musickes art:
Which pensiue dumps and carefull thoughts,
To mirth will soone conuart.

Here followeth certaine pretty notes, and pleasant conceits, delightfull to many, and hurtfull to none.

The naturall inclination of an English man.

AN English man by nature, is saide to be firme in friendship, constant in promise, vnpatient in anger, courageous in fight without feare of death, courteous to his inferiours, pittifull to straungers, faithfull to his friends, and fearefull to his foes. More ready to reuenge an iniury, then proffer any without cause, he can not brooke a stranger to bée his equall, nor to be dared of any. Alwayes desirous of nouelties, neuer long content with one state, nor one fashion,

greatly delighted in ryot, brauery, and excesse of diet, taking more pleasure to heare himselfe commended with lies, then reproued with truths. He is said to haue long eares, a short tongue, broade eyes, and light fingers, quicke to heare, slow to speake, ready to spie, and apt to strike. Few words and gentle spæches winneth his heart.

The naturall disposition of most women.

Mantuan. Iob 2.

Marcus Varro. Marcus Aurelius. Prou. 21. Eccles. 25. 26. Socrates.

MOst women by nature are said to be light of credite, lucky of stomacke, vnpatient, full of words, apt to lie, flatter, and wæpe, whose smiles are rather of customs then of curtesie, and their teares more of dissimulation, then of griefe, all in extreames, without meane, either louing dærely, or hating deadly, desirous rather to rule, then to be ruled, despising naturally that is offered them, and haste at death to be denyed of that they demaund. They are aptly compared to the Dustian, who being intreated, will scant sing, Sol, Fa: but vndesired, straine aboue Ela.

Amongst 1000. men (sayth Salomon) I haue found one, but amongst all women, I haue found none.

The property of a good Seruant.

IT is required in a good seruant, to haue the backe of an Asse, to beare all things patiently, the tongue of a Shæpe, to kæpe silence gently, and the snout of a Swine, to fæde on all things heartily, large eares, light fæte, and a trustie right hand, loth to offend, diligent to please, willing to amend, and sufferance disease.

Of the number of three.

A Burthen brome consisteth of thrée things fit for correction, the twigs for the Scholemaster, the staffe for the houshoulder, and the with for the Magistrate. Thrée properties

26027

properties required in a good Inkæper, to be patient, as Iob, prouident, as Philemon, and merry, as Hector. And other three in a good Chirurgian, a Haukes eye, a Lyons heart, and a Ladies hand.

Of feare and loue.

As the Lambe is more in dread of the Wolfe, then of the Lyon, and and the Partredge more in feare of the Hawke, then of the Eagle, euen so the common people stand more in awe of the inferiour Magistrate, whom they loue for feare, then of the superiour Prince, whom they feare for loue.

Of Lawe.

The Lawe is a spurre, to pricke forwards vnto vertue, a fetter to restraine vice, a rule to determine right from wrong, and is deuided into three parts, ius naturale, which nature teacheth, lex condita, which the Prince commandeth, and mos antiquus, which time hath brought in.

Of Physicke.

MAn is taught to vse and not to despise such ordinarie meanes, as God hath appointed to heale his sicknesse. The Lord hath created medicine of the earth (sayth Iesus Sirach) and he that is wise, will not abhorre it. Is there no Treacle nor Physitian, at Giliad (sayth God by the Prophet) why then is not the health of my people recouered? The Apostle exhorteth the Elders of the Church to annoynt the bodies of the sicke with oyle, the Samaritane powred oyle and wine into the hurts of the wounded man, this was a kinde of oyle in Palestine, much vsed as a thing very medicinable for many diseases.

Luk. 5. 31.
Eccles. 38. 2.
Exod. 15. d
Iere. 8.
Iames. 5. 14.
Luke. 10. 34.

In prayse of baldnesse.

SHedding of hayre is the end of nature, insomuch as few men liuing vntill full age, becommeth not balde, and the best natures soonest. And like as fruites of trees come not to perfection till the leaues fall away, no more is mans head stayd and settled with wisedome, till it ware bare, according to the olde prouerbe, Bush naturall, more haire than wit. And as those nuts, which in gathering time, kéepe still their huske, are knowen to be nought, so those heads which in ancient yéares kéepe still their haire, prowe séldome good. And therefore amongst Painters and Caruers, it is an ordinarie custome to picter the image of an euill disposed person with bushie haire, and an honest man with a bald head, for that the one sheweth a wanton lightnesse, and the other an ancient sobernesse. An old man with a bushie head, is much like an old shrub ouergrowen with mosse, more brutish then humane.

Of the climacterian yeares.

THe life of man is aptly compared to a long sicknesse: wherein the 7. and 9. being critticall dayes, the patient beginneth commonly, eyther to amende, or growes worse. So from 7. to 7. & from 9. to 9. yeares, most men do change their naturall complections, and often their conditions: but especially the 63. yeares of their age, in which the two climats do ioyne, making 9. times 7. or 7. times 9. wherein very few do scape, without either great danger, or death.

Of time and place.

I Finde written in an olde booke, of what credit I know not: that as vpon the 25. day of the moneth of March: the first day of the wéeke, and first houre of the day, Adam was created; brake the commandement; the womans séed promised:

26027

promised: and he for disobedience banished out of Paradice. So the same day of the month, and houre of the day: Cain slew his Brother Abell: the promise was renued vnto Abraham: Isaac was offered vp in sacrifice: the message by the Angell was shewed vnto the Virgin Mary: our Sauiour Christ was conceiued, and suffered his passion in Golgatha, the same place where Adam was buried, and that the Tresse whereupon he dyed for our saluation, was a plant of the same tree, which bare the fruits of our condemnation. And if all this were true, it is worth the noting.

To know Easter day for euer.

AS the tenth day of the first moneth which is March, at the coniunction of the Sun and Mone, next the Equinoctiall, the Paschal Lambe was chosen out of the flocke, and kept till the 14. day, or full Mone: so the tenth day of the first moneth being Palme-sonday, our Sauiour Christ entred into Ierusalem, and the 14. day suffered his passion. So as the next Sonday after the 14. day of the Mone, or Full Mone, in the Moneth of March, is alwayes Easter day. Exod. 12. a Leuit. 23. 4, 5. Numb. 28. 13, 14.

Of Salutations.

OVr elders in times past, were wont to salute young men, with, you are welcome: those of middle age, with, God kepe you: and old men, with, God spede you: signifying, that the first were comming, the second remayning, and the third departing.

Of a Lye.

A Lye in generall is to speake that is false, with a will to deceiue, and hath three parts, a sportfull lie, to delight: a politike lie, to profite: and a pernitious lie, to hurt. *Iocosum.* *Officiosum.* *Perniciosum.*

The Gene. 27. e

Exod. 1. d
Iosua. 2.
Psal. 5. 6.
Wisd. 1. 14.
Eccles. 20. c
Rom. 3. 8.

The two first are not blameleſſe, but the third, a ſin moſt horrible and grieuous. Some doe thinke, as good a lie that hurts not, as a true tale that profits not, but no man may doe euill that good may come thereof.

To helpe memory.

There is nothing better to nourish a weake memory, and sharpen a dull wit, then continuall vſe and exercise of reading, writing, and speaking. Practise in all things toucheth the quicke: and that makes womens tongues run so round, and Lawyers speake so thicke.

A posie for a glasse, penned merrily at the request of a Gentlewoman.

VEwing in this glasse, the singular shape wherewith God hath garnished you aboue other creatures, to his owne Image, it shall be requiſite with continuall trauell and labour (leſt so excellent a worke be stained by your negligence or misdemeanour) that you be answerable as abilitie shal serue, in working his will: which is not, in Crisping and Curling: Frisking & Frounsing: Painting and Poyning: to better your beauty with strange trim attyre, as not content with his Fashion in framing you, but rather as you excell in gifts, seeke to excell in grace, remembring alwayes that as plainenesse putteth on, so Painting putteth out the Image of Christ, which considered, your attyre shall not be fluttish, but sober: not drabbish, but decent: not whorish, but honest: not gawdish, but godly: as beseemeth Christianity.

FINIS.

26027

Wright, L.